T. 1012

ROME'S Downfal;

Wherein is shewed

That the Beginnings thereof call for Praise and Thanksgiving.

Apoc. 6. 9, 10. *And when he had opened the fifth Seal, I saw under the Altar the Souls of them that were slain for the Word of God, and for the Testimony which they held, and they cried with a loud voice, saying, How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the Earth?*

Apoc. 17. 16, 17. *And the ten horns which thou saweſt upon the beast, these shall hate the Whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with Fire. For God hath put in their heart to fulfil his will,* &c.

Roma diu titubans, variis erroribus acta,
Corruet, & mundi desinet esse caput.

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Apoc. 14. 8.

There followed another Angel, ſaying; Babylon *is fallen, is fallen, that great City,* &c.

IT is a Miniſter's Duty to follow God in his Providences; when he gave Commiſſion to the *Sword* the other Day to come into our Land, then to inquire and make known what are the ſins, that provoke God ſo to do, viz. *Idolatry, contempt of the holy Oracles of God, ill uſage of the Ambaſſadors of the Goſpel, ſhedding of Innocent Blood, Perjury, Perfidiouſneſs of great Ones, Lyes, Forgeries and Impoſtures,* &c. To preſs the great Doctrine of Humiliation,

and Repentance, and likewiſe to pray that the Sword may be put into its Sheath, that our Land may not become an *Aceldama*, a Field of Blood, and likewiſe to ſupplicate the Lord that the Fruit and Effect of theſe ſtirs and commotions that have been amongſt us, might be the weakning and pulling down of Antichriſt; 'twas *David's* practice when he had directed his prayer to God, *Pſal.* 5. 3. *To look up.* Prayers are rich Commodities, none but Fools or Madmen but will look after them: Oh look up, and you may behold Mercies coming in upon the wings of Prayer, the Sword beyond expectation is already put into its Sheath, and Antichriſt, who was indeavouring to advance himſelf in theſe Nations, is in ſome meaſure pulled down, we ſhould therefore by way of rejoycing ſay, Babylon *is fallen, is fallen.* So ſoon as God begins ſuch a work, we ſhould begin to praiſe him.

In the beginning of this Chapter we have the Churches ſecurity againſt *Romiſh* Machinations,

Machinations, *And I looked and lo, a Lamb ſtood on the Mount* Sion, *Verſe* 1. By *Lamb* we are to underſtand the Lord Chriſt Jeſus the Head of the Body, the Church, *ſtood*; time was when he had no place for the Sole of his Feet, but now God had brought him out of the horrible Pit, and ſet his Feet upon firm ground, *on Mount* Zion, a firm and immoveable Rock, that cannot be moved, *Mat.* 16. 18. *And with him an hundred forty and four thouſand.* In the laſt verſe of the fore-going Chapter, there is the number of the *Beaſt*, viz. *Six hundred threeſcore and ſix*, the Root of which number is Twenty five, which a Learned Writer out of Hiſtory hath made it clear, that 'tis a Character eſſentially inter-woven into the Hierarchy of *Rome*, there being Twenty five Gates, whether taken Literally or Myſtically for Churches to Baptize in: Twenty five Angels, *i. e.* Paſtors: Twenty five Cardinals: Twenty five Articles of their Creed, and in many other things as he hath ſhewed. So the extract of the Root, a Hundred forty

Pſal. 69.

Mr. *Potter.*

forty and four being Twelve, denotes the True Church of Christ, the new *Jerusalem*, built upon the Doctrine of the Twelve Apostles, which is described in the following verses, 2, 3, 4, 5. In the 6th and 7th is shewed, that the Gospel in the latter days shall be preached with great success, for he saw an *Angel flying in the midst of Heaven, having the everlasting Gospel to preach unto them that dwell on the Earth.* Here is in the following verse made mention of more *Angels*, *i. e.* Evangelical Ministers, preaching the Gospel against the Beast and Beast Worshippers.

This *Angel* Learned *Mede* Interprets of the Council of *Constantinople*. In *Oriente, & Ecclesiis Græcis, ubi imaginum adoratio damnata est*, by 338 Bishops and in *Occidente* (*parce licet fremente*) in the Council of *Frankford* by almost 300 Bishops. In *England Wickliff* wrote many Books against Popery. In *Bohemia Hussi, Hieron* of *Prague*; of these do *Parius* and *Brightman* Interpret. Others of *Luther, Calvin, Virit* and *Peter Martyr*.

Having the Everlasting Gospel. The Doctrine of Salvation by Christ; it's called *Everlasting* in opposition to that calumny the Papists would throw upon our Religion as if new: Whereas it did flow from the

the Eternal Counſel of God, promiſed from the beginning of the World, made known to the Fathers and Prophets of Old; it may well be called Everlaſting likewiſe from the Effect, *Eternal Life*, or from the Duration of it, *The word of the Lord ſhall ſtand for ever*, Iſa. 40. 6. Gen. 3. 15.

This Angel is ſaid *to fly in the midſt of Heaven*, *i. e.* It ſhall be ſwiftly carried into all the Churches, and further *flying* imports that no power of man ſhall be able to ſtop the Goſpel from ſpreading: In the following verſe you have an Abridgment of the Everlaſting Goſpel, *i. e.* that God only is to be feared and worſhipped, all glory and honour muſt be given to him, though none to *Antichriſt*, none to *Cardinals*, none to *Legates*, none to *Images* of *Angels*, or *Saints*, none to *Croſſes* or *Crucifixes*, &c.

In the next verſe *another Angel followed, ſaying*, Babylon *is fallen*, &c. Here is ſet forth the bleſſed Effect of preaching the

the Goſpel, the downfal of the Romiſh Power.

Obſerve from the Connexion, *That Antichriſt's deſtruction will be partly by the powerful preaching of the Word.* Apoc. 18. 1, 2. *I ſaw another Angel* (*i. e.* ſucceeding Miniſters) *come down from Heaven, and the Earth was lighted with his Glory.*

The Kingdom of *Babylon* is nothing but Spiritual darkneſs and confuſion; her ſhavelings endeavour to promote Ignorance, Lies, Errors and Superſtition, but the preaching of the Word of God expels all theſe; hence 'tis ſaid that Angel hath *great power*; indeed the Miniſtry of the Goſpel in the judgment of the World ſeemeth to be weak and contemptible, but the efficacy thereof being from Heaven is ſtrong and mighty, it is ſaid to caſt down the Pomp and Glory of *Babel*, *Verſe* 2. *He cryed mightily with a ſtrong voice, ſaying*, Babylon *the great is fallen, is fallen.* But if it be

be demanded how the Miniſters of the Goſpel (being no Prophets) can declare this for a certainty. I anſwer this Prophecy hath declared, and doth declare evidently that *Rome* ſhall never recover her fall, do all her Abettors what they can, but ſhall fall more and more, even till her final and utter deſtruction.

In the 2 *Theſ.* 2. You have *Antichriſt* (*i. e.* a Succeſſion of Popes) deſcribed in his lively colours, every particular exactly verified in him; then you have in the 8th verſe, the means whereby he ſhall be pulled down; *Whom the Lord ſhall conſume with the Spirit of his Mouth,* by the pure preaching of his Goſpel, whereby the Lord is powerful in the hearts of men, *Iſa.* 11. 4. *Heb.* 4. 12. For the Miniſters of the Word are as a Mouth, whereby the Lord breatheth out that Everlaſting Word which ſhall bruiſe his Enemies, and break them in ſunder like a Rod of Iron. *Engl. Annotat.*

So *Vorſt. Piſc.* Bez. *ſermone Evangelii.*

Queſt. *But ſhall* Antichriſt *be deſtroyed by no other means?*

Anſ. The preaching of the Goſpel is the principal means to work Antichriſts conſumption in the hearts of people: Yet this is not excluſive of other means: Some learned men by Angel underſtand Meſſengers and Inſtruments raiſed up amongſt men, whether Magiſtrates or Miniſters. Some great Inſtrument (ſaith one) that the Lord would unexpectedly raiſe up, which is not to be underſtood of any individual perſons, but Inſtruments ſucceſſively raiſed, which though they ſhould be many, yet, ſhould agree as one man to effect that about which they are imployed: And this is obſervable, that in the pouring out of the *ſeven Vials* upon *Rome*, Myſtical *Babylon*, there are ſome that come out of the *Temple* amongſt thoſe Inſtruments.

Vir eliquis præſtans, & egregius, qui ſubito, nec expectatus adtinjit, quemadmodum res quæ cœlitus dilabuntur.

Apoc. 16.

Then ought the Word of God, and Miniſtry of the Word to be highly eſteemed:

ed: Alas! there have been endeavours of late to remove, abrogate, and diſannul, not only the Laws of the Land made by wiſe and grave Senators, for the preſervation of the True Religion, but to render the Law of our God contemptible, to *unlord it*, Mat. 15. 6. To take away the Ruling Power of the Law by their Traditions: *David*'s love towards it was at ſuch a time the more inflamed, *Pſal.* 119. 126, 127. *It's time for thee, Lord, to work, for they have made void thy Law, therefore I love thy Commandments above Gold, yea above fine Gold.* The more others did trample them under feet, at the higher rate did he prize them. Very memorable was that of *King Edward* the Sixth, when he was very young amongſt his Play-fellows, being about to take down ſomething above his reach, one of them laid him a great Bible to ſtand upon, but he with holy indignation refuſed it, and ſharply rebuked the Boy for it, ſaying, *That it was unfit to trample that under his feet, which he ought to treaſure up in his head and heart.* And upon the day of his Co-

Ἐκμράσσετε

ronation, when three Swords were presented before him, signifying to him that he was *Monarch* of three Kingdoms, he said, *There is yet one Sword wanting*, and being askt what that was, answered, *The Holy Bible, which is the Sword of the Spirit, and is to be preferred before these Ensigns of Royalties.*

Queen Elizabeth (that Miracle of her Sex) at her Coronation received the Bible presented to her with both her hands, and kissing it, laid it to her Breasts, saying, *That the same had been her chiefest delight.* Oh read the Holy Scriptures, let them *dwell*, in-dwell in you, *Col.* 3. 16. The more you are acquainted with them, the more you will love them: Attend upon the Word preached, and pray heartily that
2 Thes. 3. 1. the *Word may have a free course*, and that
Mat. 9. 38. God would send *faithful labourers into his Vineyard*, that may shew forth and discover the Cheats, Frauds, and Deceits of Antichrist at this day. The reason lyes here, because the Word hath a power and efficacy

eacy in it thorough the operation of God's Spirit, as to pull down the ſtrong holds of Sin and Satan, ſo to pull down the Kingdom of Antichriſt: As here, no ſooner doth an Angel come with the *Everlaſting* Goſpel, but another Angel followeth him, ſaying, Babylon *is fallen, is fallen.*

Babylon, *i. e. The City of the Devil, which is the Univerſal Society of the wicked miſ-believers, and evil livers in the World. Rhemiſh.* In the holy Scriptures we read of two *Babylons*, the one in *Chaldea*, the other in *Italy*. The firſt built by *Nimrod* a hundred and thirty years after the Flood; of this City St. *John* doth not here ſpeak, for this was deſtroyed long before his time.

By *Babylon* here is to be underſtood *Rome*, not only the City ſo called, but the Regiment, Government, and Prerogative that is claimed by vertue of that Monarchy whereof *Rome* is the Head: Tis ſo called Myſtically, Figuratively, by a kind of Alluſion.

1. For

1. For as the old *Babylon* did many years hold the people of God in miſerable ſlavery, *Pſal.* 137. *By the Rivers of* Babylon *there we ſat down, yea we wept, when we remembred* Zion, *we hanged our Harps upon the Willows in the midſt thereof, there they carried us away Captive,* &c. So the Weſtern *Babylon* hath a long time kept the Chriſtian Church in Spiritual Thraldom; at this day in what Slavery are the remnant of the Brethren that are left in *France, Savoy,* &c. And what Attempts have there been to reduce us in this Nation to the ſame?

2. That was full of Idols, *Jer.* 50. 38. Said to be *the Land of graven Images, and they are mad upon their Idols*: So *Rome,* Apoc. 17. 5. *And upon her Forehead was a name written,* MYSTERY BABYLON *THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.*

3. There

3. There was a reſemblance between them in their cruelty: The latter hath in ſome reſpect exceeded the former: But to proceed to what followeth, which likewiſe anſwers to the latter, ἡ πόλις ἡ μεγάλη. For as *Babylon* of old was ſtrong, powerful, and of great dominion, *Dan.* 4. 30. *Jer.* 51. 53. So Myſtical *Babylon* is ſaid *to ſit upon many waters, to rule the Kings of the Earth.* And further it is ſaid, the *Merchants and great men of the Earth trade with her*; yet fall ſhe muſt. *Is fallen, is fallen.* What was ſpoken of that old City is applied to the City of *Rome, i. e.* 'tis as certain to fall, as if already fallen. She is now fallen initially, and ſhall fall finally and totally. It is a Note not only of Aſſurance, but of Rejoicing: That which offereth it ſelf to us from hence, is this,

Iſa. 21. 9.

Irrevocabili decreto exſcindenda eſt. Med.

That

That the initials and beginnings of the fall of Myſtical Babylon *call for Praiſe and Thankſgivings from the Church of Chriſt.*

No ſooner had the former Angel diſcovered the Cheats, Frauds, and Deviations of the *Romiſh* Church, but the next Angel cries aloud by way of rejoicing, *'Tis fallen*, *Apoc.* 11. We read that as ſoon as Chriſt did begin to *take his power into his hands*, which imports that he had ſuffered it for ſome time in his Enemies, that their Natures might be diſcovered; our Fore-fathers would not elſe have known the cruelty nor blood thirſtineſs that there was in *Gardiner*, *Bonner*, &c. And we in this Age otherwiſe ſhould have thought that theſe Vipers had loſt their ſtings; what do the *four and twenty Elders* do? they *worſhipped God*, *ſaying*, *We give thee thanks*, *O Lord God Almighty*, verſe 17. So ſoon as Chriſt began to appear on his Churches behalf. In *Apoc.* 15. you have the

the State of the Church, whilſt the *Vials* of Gods wrath were pouring out upon that Antichriſtian State, and then is ſhewed, that though ſhe ſhould ſtand upon *a Sea of Glaſs mingled with Fire*, verſe 2, 3. yet ſhe ſhould during that time have *the Harps of God* in her hands, and ſing the *Song of* Moſes *the Servant of God, and the Song of the Lamb, ſaying, Great and Marvellous are thy works, Lord God Almighty; juſt and true are thy ways, thou King of Saints.* God hath already poured out ſome of thoſe Vials, and we know not but this may be more ſevere than the former, yet let me tell you, that all the time Chriſt is doing of it ſhould be a joyful time to the Members of his Church, all thoſe days ſhould be days of *Purim*, days of Thankſgiving; they ſhould have the Harps of God in their Hands, and Hallelujahs in their Mouths, becauſe Chriſt is judging the great Whore, and avenging the Blood of his Servants at her hands.

We ſhould not defer praiſes till mercies be compleat, but upon every new Deliverance, and upon every new Judgment upon the Churches Enemies, our Mouths ſhould be filled with new and renewed Songs of Praiſe and Thankſgiving to God. For,

1. The Love, Care and Faithfulneſs of Chriſt is ſtampt upon every ſuch Act, much more when he hath brought to nought their devices, diſcovered their works of darkneſs, and ſo enfeebled them, that their hands could not perform their enterprize.

2. We are a people that deſerve not any Mercy or Deliverance at all; when God hath delivered us at any time, we have then lived, as if we had been delivered to work wickedneſs; ſo that he might juſtly have given us into the hands of our blood-thirſty Adverſaries, what we cannot deſerve we muſt acknowledge, and where

where merit ſtops thankfulneſs muſt begin.

3. Myſtical *Babylon* is one of the cruelleſt Enemies that ever the Church of Chriſt had, therefore upon Chriſt's beginning to weaken her ſtrength we ſhould praiſe his name: *Nebuchadnezzar* of old, and the reſt of the *Aſſyrian Monarchs*, the *Roman* Heathen *Emperors* were very ſevere Enemies to the Church of God, but all of them nothing in compariſon to this Doſtroyer, all their Loins lay not ſo heavy upon the Churches Back as the little Finger of *Antichriſt*.

Whether we reſpect the cruelty exerciſed upon their Bodies, or the Tyranny over their Souls.

(1.) The cruelty over their Bodies, for what was fore-told of her hath been verified by her to a tittle, Apoc. 17. 6. *And I ſaw the woman drunken with the Blood*

of the Saints, and with the Blood of the Martyrs of Jesus. Apoc. 18. 24. *In her was found the Blood of those that were slain,* &c. *Daniel* did long before tell of the fourth *Beast,* that he should be more fierce, than those that went before him, *chap.* 7. 7. *After this I saw in the night Visions, and behold a fourth Beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth: It devoured, and brake in pieces, and stamped the residue with the feet of it, and it was diverse from all the Beasts that were before it, and it had ten Horns.*

What outrages and villanies did this *Babylonish* Beast practise against the *Waldenses,* their usage of those that went into *Piedmont, Calabria* and *Provence* was very barbarous; neither did they deal any better with the *Albingenses, Bohemians, Germans,* &c. What the *Romanists* did in the *Marian* days in our own Land, and what was designed to be done in 1588, and 1605. do plainly declare their cruelty.

Vid. Clarks *Martyr.*

And

And whereas in our days they endeavoured to make themſelves appear white and innocent, and many began to think ſo of them, but if men had not been half blind, *Londons Flames* might have opened their Eyes, and ſhewed them that there was the ſame nature in them, that ever was, that thoſe *Æthiopians* had not changed their Skins; now this calls for praiſe from us, that God hath begun to bring to light thoſe works of darkneſs that they have been hatching ſince againſt us, and that our Soul is eſcaped in ſome meaſure out of the hands of thoſe Fowlers, and that in ſuch a way and manner as he hath done it, with the effuſion of ſo little Blood, at ſuch a nick of time when near ruin, we may take up the words of the *Pſalmiſt*, *When the Lord turned again the Captivity of* Zion, *we were like them that Dream; then was our mouth filled with laughter, and our tongue with ſinging; then ſaid they among the Heathen, The Lord hath done great things for them, the Lord hath* Pſal. 126.

done

done great things for them, whereof we are glad.

4. The length of Myſtical *Babylon's* bloody Reign. She is that Enemy of the longeſt ſtanding, the Jewiſh Church was under *Egyptian* Bondage two hundred years, under the *Babyloniſh* Yoak ſeventy years, *Antiochus* did ſorely waſte them, but 'twas but for a little Seaſon. The *Roman* Heathen Emperors afflicted the Chriſtian Church for about three hundred years, but this Enemy hath oppreſſed her above a thouſand years, *Apoc.* 11. 2, 3, &c. A heavy burden, the longer it hath lain upon the Back, the more joy when taken off, if not wholly, yet in part.

5. We know not what great things God hath to bring to paſs by theſe Initials and Beginnings of Mercy towards us, how far they may extend: He hath many Promiſes to accompliſh to his Church, there are many Prophecies to be fulfilled, who knows

knows but that theſe preſent commotions may make a way to them? I am ready to believe that whoſoever ſhall live to ſee the end of them, ſhall ſee that God had an hand in them to bring great things to paſs. But to come to the improvement of this;

Uſe 1. Hath God on a ſudden without Blood-ſhed begun to weaken the Kingdom of *Babel*, that was advancing of her ſelf in the midſt of us? *Then have wicked men little cauſe to inſult and boaſt in any probable advantages that they have againſt the Church of Chriſt*, God having blaſted their Deſigns, when they have thought themſelves ſure.

When *Pharaoh* and his Hoſt boaſted and ſaid, *they will purſue, they will overtake, they will divide the ſpoil, their luſt ſhould be ſatisfied on them*, &c. God ſoon daſht and drown'd all their hopes. When *Benhadad* made a vain boaſt, *That the duſt of Sa-* Exod. 15.

maria

maria *ſhould not ſerve for handfuls of them, who followed him*: (*Ahab* ſaith) *Tell him,*
1 Kings 20. *Let not him that putteth on his Harneſs boaſt himſelf*, &c. God turns all about, his thirty two Kings could not help him. When ſome boaſted the other day, that there was not enough Landed for a Breakfaſt for them, God ſoon laid their pride and hopes in the duſt, that which the Prophet *Nahum* ſaid of *Niniveh* is very ap-
Nah. 3. plicable in this caſe, *All thy ſtrong holds ſhall be like Fig-trees with the firſt ripe Figs; if they be ſhaken they ſhall even fall into the mouth of the eater. Behold thy people in the midſt of thee are women, the gates of thy Land ſhall be ſet wide open unto thine Enemies.* Verſe 17. *Thy Crowned are as the Locuſts, thy Captains as the great Graſhoppers, which Camp in the Hedges in the cold day, but when the Sun ariſeth they flee away, and their place is not known where they are.*

Uſe 2. Let it be a cautional advice to the

the Churches Adverſaries to beware of *deſigning or attempting any thing againſt her.* She is very dear to Chriſt, he calls her his Riches, his *Inheritance,* his *Portion,* his *Jewel,* and *Treaſure,* it coſt his own Blood to make her ſo, certainly he will then take care of her, and preſerve her: He hath promiſed that the *Gates of Hell, i. e.* neither the Power or Policy of Satan, or Antichriſt, or any of their Agents *ſhall prevail againſt it:* It is very obſervable that in moſt Ages, whoſoever endeavoured to ruin the Church did ruin themſelves; therefore as *Pilate's* Wife ſaid to her Husband, *Have nothing to do with that juſt man:* So I ſay to you, Have nothing to do by way of offence with the Church and People of God: You will but do your ſelf a miſchief by ſeeking others. *Zach.* 12. 3. There God ſaith to his Church, *That he will make it a burdenſom ſtone,* whoſoever *lifteth at it ſhall be cruſht in pieces, though all the Nations of the Earth be gathered together againſt her,* 'twill be to no

 purpoſe;

purpoſe; he doth not ſay, Whoſoever *lifteth it up*, for that cannot be, but whoſoever *lifteth at it*, ſeeketh to hurt it, ſhall cruſh themſelves, their very attempt will be their deſtruction. This was *Haman*'s ruin, this was that which buried *Pharaoh* in the waters. *Julian* by attempting evil againſt the Church, provoked God *from Heaven to ſtrike him and ſlay him.* He (we ſay) that ſhoots in a piece over-charged ſtrikes down himſelf; not that he aimed at: So whoſoever ſhoots at the Church, the recoil will be upon himſelf. King *John* was oft heard to complain, *poſtquam me, & mea regna Romanæ ſubjeci Eccleſiæ nulla mihi proſpera, ſed omnia adverſa,* &c.

Uſe 3. Exhortation to praiſe the Lord, ſo ſoon as God begins to work Deliverance, we ſhould begin to praiſe, let me beſpeak you as God did the Jews by the Prophet, *Micah* 6. 5. *O my people, remember now what* Balak *King of* Moab *conſulted, and what* Balaam *the Son of* Beor *anſwered him from* Shittim

Shittim *unto* Gilgal, *that ye may know the righteouſneſs of the Lord.* Remember that God hath turned the Councels of all *Balaks* and *Baldams* into folly: O remember what hath been conſulted and attempted againſt you, what in 1666. without doubt the *Romaniſts* would have rejoiced as much to have heard that the Streets of the City of *London* had run down with Blood, as they did that the Houſes were in Flames, the Blood of Hereticks would have been ſweet to them, *&c.* Remember what a Deſign they had in 1679. how the Nations ruin was plotted and contrived by them, and how in 1683 they endeavoured to lay their Brats at our doors, and what they did contrive and endeavour ſince hath been blaſted and defeated: Ought we not then with the *four and twenty Elders*, Apoc. 11. 16, 17. *to fall upon our faces and ſay, We give thee thanks, O Lord God Almighty, which art, and waſt, and art to come, becauſe thou haſt taken thy great power and haſt reigned.* What fears were there upon many

mens Spirits, when the Sword commiſſioned by God came into our Land, but the Lord who hath the hands and hearts of all in his hands, and *turneth them which way he pleaſeth, as he doth the Rivers of waters*, ſoon damped their Spirits, who had been at work to Subvert the Laws of our Land, nay, to Extirpate the Law of our God, and began to think that they were ſtrong enough by their own, and the ſtrength of Allies to effect it: But they did ſoon hide their Heads and creep into holes, and the Sword put up again into its Sheath. The year 1588 was termed *mirabilis annus clade Papiſtarum*, &c. This preſent 1688 is no leſs a year of Wonders; as the Bodies of many of them were made then to ſink to the bottom of the Sea; ſo now did their hearts even ſink within them; and as then there were Laws preſently made for the preventing of *Jeſuits* and *Prieſts* coming over into this Nation, *&c.* So 'tis wiſhed that ſome Laws may be further Enacted, that we

and

and our Poſterities after us may be freed from the fears and dangers thereof. God having wrought for us *ſuch a Deliverance*, as can ſcarce be parallel'd, as our Poſterity will ſcarce believe, let none dare *to join in affinity with the people of thoſe abominations*, Ezra 9. 13, 14. For as *Benjamin's* Meſs exceeded his Brethrens, ſo this preſent Mercy all our former Mercies.

When God begins thus to work in the pulling down of *Antichriſt* that great Enemy of his Church, our Heads, Hearts ſhould be at work to help forward that work which God hath begun; Oh pray, pray, that God would haſten the accompliſhment of thoſe Promiſes and Prophecies that he hath made concerning the latter days; the Queen of *Scots* was heard to ſay ſometimes, that ſhe feared more *John Knox* Prayers, than an Army of ten thouſand men. Oh double your Prayers, ſo your Praiſes, let your Mouths be filled therewith. Conſider,

Mot. 1.

Mot. 1. That the Praiſes of God's Church, as well as her Prayers, are terrible to her Enemies. *Pſal.* 8. 2. *Out of the mouth of Babes and Sucklings haſt thou ordained ſtrength, becauſe of the Enemies, that thou mighteſt ſtill the Enemy and the Avenger,* 2 Chron. 20 21. *When they began to ſing, and to praiſe, the Lord ſet Ambuſhments againſt the Children of* Ammon, Moab, *and Mount* Seir, *which were come againſt* Judah, *and they were ſmitten.*

2. To give Thanks for the Beginnings of Mercies, is the ready way for to have God compleat our Mercies; though *Babel* be ne're ſo ſtrong, God is able to effect it, *Apoc.* 18.8. *Strong is the Lord who judgeth her:* Be thankful therefore for the Beginnings of Mercy, for though at preſent it ſhould be no bigger than the *breadth of a man's hand*, as the Cloud was which *Elijah*'s Servant ſaw, yet it may quickly irradiate the whole Heavens: God is not weary in doing good to a thankful people. But to conclude, Let it be your care to walk anſwerable to preſent Mercies. It's better

better to live thanks than to give thanks: Walk according to that Rule of the Holy Scriptures; Is it not great Mercy that we have them, notwithſtanding the many Attempts of our Adverſaries, to *be a light to our paths, a lamp unto our feet?* 'Tis a plain, perfect, and an unerring Rule, this preſent Mercy ſhould oblige us to live Scripture lives. 'Tis the great cheat the *Pope of Rome* hath put upon the World, that the Spirit of God is tyed to the Pummels of his Saddle, and therefore cannot err, but I am ſure the Spirit of God ſends us to a better guide, *Iſa.* 8. 20 *To the Law and to the Teſtimony.* 1 Joh. 4 1. Oh let this preſent Mercy oblige us to a Reformation and Union, leſt it ſhould End in a Curſe and Deſolation.

David Pareus ſtrongly aſſerted the Truth of God againſt its Adverſaries, and yet was a great Studier and Promoter of the Churches peace, labouring that they which agreed in Fundamentals ſhould not jarr in Matters of an inferiour Nature, and of a lower Ally.

FINIS.